

SIN--rdikpa. The inexpiable sins are the murder of a father, a mother, or an "arhat" or one who is about to attain "nirvána." Other chief sins are murder, lying, theft, fornication, and drunkenness.

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SIR--In Tibetan there is no word for "Sir;" it is not required, as the language of "respect" is almost a language in [147] itself. The word "joo" or "jooley" added to a sentence is a term of respect, thus a servant saying "yes, Sir" would say "kasa joo." The word "Sahib" is pretty will [sic] understood near Leh.

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SLATE--hiámangs. This word means "slate," but as "slate" is the only kind of slab stone known to Ladákis, all slab stones are termed "slate." Samthra (or samtha) is the name of the wooden boards used like school-slates. Dust is scattered on them, and on this the children write.

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SLAVERY--GHóyálches. In former days there used to be three classes of slaves in Ladák. One class consisted of Tartars from the high Chángtháng plain, which stretches from the eastern frontier of Ladák to the vicinity of the Mánasarwar Lake, who had in their childhood been sold by their parents to people of Ladák. Those were termed "GHóyál" and were slaves in the ordinary sense of the word. About 1873, Mr. Johnson, who was then Wazeer of Ladák, ordered all these slaves to be set at liberty, and he prohibited the further traffic in Tartar children. Of the slaves then set free, a few elected to remain in Ladák, but the large majority returned to their own country. Another class of slaves consisted of the illegitimate children of Dógra or Kashmiri sepoy, etc., by women of Ladák. These were termed "GHulámzádah" and were State slaves; they were supported by the Kashmir State, and had to work without receiving any pay. They were not permitted to leave the country. About 1868, an attempt was made to convert them into agriculturists, but owing to their want of skill and capital, the attempt failed. In 1871, Mr. Drew, who was then Wazeer, obtained the Maharaja's permission to set them free. They have long since been absorbed into the general population of the country. The third class consisted of State debtors, or their descendants. These debtors were fraudulent debtors having made away with, or

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failed to account for, State grain or money, etc., in their charge. Such a debtor was, and is still, termed a "bákidár" or "defaulter." Such persons, and their descendants, were, till the year 1890, [148] obliged to work for the State in return for their daily ration only, the rest of their earnings being confiscated by the State, as part payment of the original default.

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SMALL-POX--dumpa or drumpa. Small-pox is rare in Ladak, but in the summer of 1834 it broke out with great virulence, and is said to have carried off about 14,000 persons, or one-twelfth of the entire population. The Tibetan custom in regard to this disease is to take the patient away to some secluded spot, to give him a few days' supply of food and drink, and then to leave him to take his chance of recovering.

601 [149] SON--pootsa.

774 SOUL--sem (soul); SHok or srok or tshey (life); hning or sning (heart). In the Roman Catholic Tibetan catechism the word "soul" is translated "namSHes" which in Ladák is understood to mean the "ghost" of a dead person. But see "Spirit."

241 SOW TO--sáwan (or sáon) tap ches (to follow the plough and throw seed into the newly-made furrow); sáwan giástor táng ches (to scatter seed and then plough it in). The latter is the procedure followed by the very poorest agriculturalists in Ladák.
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776 SPIRIT--sem (the soul); SHok or srok or tshey (the life); hning or sning (the heart); tun (energy); namSHes or namSHet (a ghost); thukngyid (the Holy Ghost); sem or thuks (as the spirit of an action or speech, etc); hla or hloo (a god or fairy); hlámo (a goddess); hlandey or hlandrey or dey or drey (a demon or evil spirit or phantom); ghegs and rdon and hnotchet (evil spirits); gongpo (the spirit with which a man may be "possessed"); árak (an alcoholic drink); chut (the alcoholic essence).

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516 [151] SQUAT TO--duk ches (general); tsong-tsong-la duk ches (as a Hindustani sits on the upright calves of his legs); pugdong (or pigrdong) tsukstey duk ches (as Central Asians sit, in a kneeling position, but sitting back on the up-turned heels); trupzheel-dakstey (or tubzhildakstey) duk ches (cross-legged like a tailor).

563 There are some ethnological facts connected with them, which are
 167 of great interest; these will be given in one of the chapters on
 Dārdistān (Chap. XVIII.).

563 In the town of Leh are a good many families of *half-castes*,
 born of Bhot women, the fathers being merchants of different races
 who have frequented the market at that place.

There has for long been a commercial connection between Leh and Kashmir, and families of Kashmir merchants have settled in Leh. There is now, and probably there has been for generations, a hybrid class, brought into being by the intermarriage of these Kashmiri with women of the country, who have been and are ready to turn Muhammadan—or to any other religion—in order to marry.

Again, the Turki merchants, from the direction of Yārkand, are responsible for another set of half-castes.

● 567 A third class has sprung into existence since the conquest of Ladākh by the Dogrās, from the connection of Dogrā sepoys with Ladākhi women. These are, or were, called *Ghulāmzādas*, that is to say, “slave-born.”* The theory was that, being born out of wedlock, they belonged to Government; this theory was so far carried into practice that they used to receive their daily bread from Government, and to give, unwillingly, their labour in return, in such work as wool-cleaning.† They were, indeed, bondmen, unable to leave their country or to get their living in it in their own way. Some years ago an attempt was made to get them to settle on a bit of land lately enclosed, and to follow agriculture; but their want of skill, as well as want of capital, made this to fail. When I was at Leh, in 1871, I was enabled, by orders from the Maharaja, to set them free to go where they pleased. They had diminished to quite a small number; they were all ready to sacrifice the Government daily ration for the sake of liberty. Before manumitting them I ascertained that there was a prospect for each of them of a living to be got, and I hope that by this time they are absorbed in the general population.

* The two former half-caste breeds are called “Arghaun.”

† A great deal of hand labour of a light sort is required in picking the pashm or underwool of the shawl-goats free from hair before it is sent down to Kashmir.

scattered and scanty willows and poplars which grow along the watercourses.

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There can be little doubt that the modest prosperity of the Ladākhis, in contrast to the universal poverty of Baltistān, is due to the practice of polyandry, which acts as a check on population. Whereas the Baltis, used to the extremes of temperature, are able to seek employment in hot countries, the Ladākhis would die if they were long away from their peculiar climate. In a family where there were many brothers, the younger ones could neither marry nor go abroad for their living. When the eldest son marries, he takes possession of the little estate, making some provision for his parents and unmarried sisters. The eldest son has to support the two brothers next him in age, who share his wife. The children of the marriage regard all three husbands as father. If there be more than two younger brothers, they must go out as Lāmas to a monastery, or as coolies; or, if he be fortunate, a younger son can marry an heiress, and become a Magpa. (If there is no son in a family the daughter inherits, and can choose her own husband, and dismiss him at will with a small customary present. The Magpa husband is thus always on probation, as the heiress can discard him without any excuse or ceremony of divorce.) When the eldest dies or becomes a Lāma, the next brother takes his place. But the wife, provided there are no children, can get rid of his brothers. She ties her finger by a thread to the finger of her deceased husband. The thread is broken, and she is divorced from the corpse and the surviving brothers. The woman in Ladākh has great liberty and power. She can, if she likes, add to the number of her husbands. Drew, who had a very intimate knowledge of Ladākh, thinks that polyandry has had a bad effect on the women, making them overbold and shameless. But others, who are equally entitled to form an opinion, consider this an unfair criticism.

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In the town of Leh are many families of half-castes known as Arguns, the results of the union between Ladākhi women and Kashmiris, Turkī caravan-drivers, and Dogrās. The Dogrā children were known as Ghulāmzādas, and were bondmen to the State. The half-castes of Leh are no more unsatisfactory in Tibet than elsewhere, and many travellers have testified to the good qualities of the Argun.

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The monasteries (*Gompa*) play an important part in the life of the Ladākhis. Nearly every village has its monastery, generally built in a high place difficult of access. At the entrance are prayer cylinders, sometimes worked by water-